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YATIRĀJA-VAIBHAVA

of Āndhrapūrṇa

(Vaṭuka Nambi)

(Text in Sanskrit with English translation)

Edited by

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TIRUPATI

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PREFACE

The *Yatirājavaibhava*, which is offered here in Sanskrit-test with a rendering in English, sings the glory of Rāmānuja, who is also called Yatirāja. The author of this piece is Vaṭukapūrṇa(-nambi) also known as Āndhrapūrṇa. He was a direct disciple of Rāmānuja. He devoted his life in serving Rāmānuja by preparing milk for his master. It is said that he did not know any God other than Rāmānuja's feet. This spirit is revealed in the following *śloka*:

रामानुजाचार्यचरणप्रवणं परदेववत् ।
वटुकपूर्णमहं वन्दे परज्ञानपयोनिधिम् ॥

In 114 *ślokas*, the author gives a brief biographical account of the great master. It has no poetic charm to its credit. Its value lies in the fact that, coming from the pen of the immediate disciple of Rāmānuja, it deserves to be an authentic record.

It contains defective expressions such as *īrya* (59 c). The following passages have wrong constructions and do not convery the sense that could have been intended.

निष्पिष्टदेहा अपि जैनवर्गा (97c)
महिमनिधी रङ्गमालाधरार्यैः । (112b)

Other mistakes have been corrected with suitable changes in construction as in 15, 89 c, 99 c, 107 b etc.

This edition is based on the following materials :—

1. Printed text in the Grantha script published in 1914 in the *Guruparamparā* of the Ahobila Mutt.—marked A.

2. Palm-leaf MS. bearing No. 3075 belonging to the Sri Venkateswara University Oriental Research Institute, Tirupati. Grantha script, legible and complete—marked B.

3. Palm-leaf MS. No. 1311 belonging to the same Library as above. Grantha script, legible and complete—marked C.

4. Palm-leaf MS. No. 1247 belonging to the Kendriya Sanskrit Vidyapeetha, Tirupati. Grantha script, legible and complete—marked D.

My thanks are due to the authorities of the two libraries referred to above. I thank Prof. M. R. Sampatkumaran for evincing interest in popularising this work.

V. VARADACHARYA.

श्रीमते रामानुजाय नमः

श्री यतिराज वैभवम्

श्रीमद्वडुकपूर्णार्यविरचितम्

श्रीरामानुजयोगीन्द्रक्षीरकैङ्कर्यशालिने ।
नमः स्यादान्ध्रपूर्णाय महनीयगुणाय ते ॥

Salutations to you, Āndhrapūrṇa of respectable qualities, devoted to serve the eminent sage, Rāmānuja, by offering milk to him.

श्रीमद्यामुनदेशिकादधिगतश्रुत्यन्तयुग्माशयः
तत्सन्देशचिकीर्षया नियतधीः श्रीशैलपूर्णो गुरुः ।
अन्विष्यन् अनुजाद्वयोचितवरौ श्रीवेङ्कटाद्रौ हरेः
तीर्थं पुष्पमपीतराण्युपहरन्नास्ते स्म सद्वृद्धये ॥ १ ॥

1. The respectable Śrīśailapūrṇa, who acquired from Yāmunācārya the purport of the two *Vedāntas*, 3 who was of a a steady mind in carrying out his (Yāmunācārya's) command, 4 and who was in search of suitable grooms for his younger sisters, was (living) at the Tirumalai (Veṅkaṭādri hills) for the progress (prosperity) of the good, bringing water, flowers and other offerings to God (Viṣṇu) there.

तत्रान्तरे मधुरमङ्गलभूतपुर्योर्नित्यस्थिती श्रुतितदङ्गविदौ कुलीनौ ।
द्वावम्बुरुण्णयनकेशवसोमयाजिनामान्वितावभजतां परिणेतुकामौ ॥ २ ॥

2. In the meanwhile, two (young men), Kamalanayana and Keśavasomayājin, who were permanently settled in Mathura-maṅgala and Bhūtapurī,6 were of noble descent and were learned in the *Vedas* and their auxiliaries,7 came to him (Śrīśailapūrṇa) with a view to marry them (his sisters).

श्रीशैलपूर्णस्स समीक्ष्य वर्यौ वरौ विनिश्चित्य च तौ प्रहृष्टः ।
तत्प्रार्थितश्शाङ्करथाङ्गचिह्नमन्त्रप्रदोऽभून्नतयोस्तयोश्च ॥ ३ ॥

3. Śrīśailapūrṇa beheld them and felt happy to decide that they were eligible grooms (for his sisters); and at their request, he gave them, who bowed to him, the *mantra*, marking them with the conch and discus.

तामग्रहीदग्रजभूमिदेवीं हृष्यन्मनाः केशवसोमयाजी ।
[10] तां चानुजातां कमलाक्षभट्टः श्रीदेविकां तौ च तुतोष पूर्णः ॥ ४ ॥

4 Keśavasomayājin received, with a delighted mind, Bhūmādevi, the elder (among the sisters) and Kamalanayanabhaṭṭa the younger, Śrīdevī. Śrīśailapūrṇa became delighted with them.

ततस्सभार्यौ तदनुज्ञया तौ स्वं वासमागम्य चिरं सुशीलौ ।
[11] श्रीशं समाराध्य तदीयभक्तौ सह प्रियाभ्यां मुदितौ तदास्ताम् ॥५॥

5. Then those two (grooms) went, with his permission to their place with their wives and, being of good conduct, worshipped the Consort of Śrī and were happy for long with their beloved (wives), being devoted to the devotees of Him (the Lord).

ततो जगन्मङ्गलपिङ्गलाब्दे चैत्राख्यशुक्लच्छदपञ्चमीके [12] ।
आर्द्राभिधर्क्षेण युते च वारे बृहस्पतेस्सन्मृगराजलग्ने ॥ ६ ॥
वेदान्तसिद्धान्तसमर्थनाय बाह्यान्तरभ्रान्तमतापनुत्यै ।
[13] शेषांशकः केशवयज्वदेव्यां तेजोनिधिः कश्चिदिहाविरासीत् ॥ ७ ॥

6-7. Then in the Piṅgala year[14] auspicious for the world, on *Suklapañcamī* of the Caitra month on Thursday having the constellation *Ārdra*, and in Siṁhalagna, there appeared (was born) in the wife of Keśavasomayājin a receptacle of lustre, which represented a portion of Ādiśeṣa, for vindicating the tenets of the Vedānta system and for expelling (destroying) the deluded systems [15] of thought, both external and internal (to the Vedānta).

श्रीशैलपूर्णोऽप्यथ भूतपुर्यामागम्य वीक्ष्याद्भुतभागिनेयम् ।
चकार रक्षार्थरथाङ्गशङ्खचिह्नं च रामानुजनामकं च ॥ ८ ॥

8. Then Śrīśailapūrṇa came to Bhūtapuri and saw his marvellous (admirable) nephew. He gave him, as a protective measure, the marks [16] of discus and conch and also the name of Rāmānuja.

ततोऽभिवृद्धस्य च तत्कटाक्षैः पितापि तस्यात्मभुवोऽब्दपूर्तिम् ।
चौलं तथाऽऽरम्भणमक्षराणां चकार सत्त्वोत्तरपञ्चमाब्दे ॥ ९ ॥

9. To his son who grew up through his (Śrīsailapūrṇa's) gracious looks, the father performed the (first) birthday celebration and tonsure and likewise initiation in learning (*Akṣarābhyāsa*) in the fifth year when the *Sattva-guṇa* is prominent.

कृतोपनीतिस्तु ततस्सपित्रा समभ्यसन् वेदतदङ्गशास्त्रम् ।
रामानुजार्योऽभवदग्र्यतेजा महद्भिरानन्दितसत्यशीलः ॥ १० ॥

10. With *upanayana* (investiture with the sacred thread) performed by his father and studying *Vedas* and their auxiliary sciences, the respectable Rāmānuja became possessed of foremost splendour, his virtuous conduct being hailed by the great.

ततस्तु काञ्चित् परिणीय कन्यां गृहस्थधर्मस्थितिराप काञ्च्याम् ।
स्वपूर्वपक्षाभ्यसनाय मायिसंन्यासिनं यादवसम्प्रकाशम् ॥ ११ ॥

11. Then, having married a girl, he observed the duties of a house-holder. He then went to the Advaita ascetic. Yādavaprakāśa, at Kānci for getting trained in the *Pūrvapakṣa* (*prima facie* view) (for his *Siddhānta*).

ततः कदाचिद्धुरि यादवेन "सर्वं खलु" श्रुत्यविशारदेन ।
अपार्थ उक्ते स यथार्थमुक्त्वा रामानुजोऽदर्शयदर्थसारम् ॥ १२ ॥

12. Then once when Yādavaprakāśā, who was at the head (as teacher) and who was not fully conversant with the passage 18 '*Sarvaṁ khalvidam*' gave the wrong meaning, Rāmānuja declared the correct sense and pointed out its implication.

श्रीरङ्गवासी स तु यामुनार्यो निशम्य रामानुजदर्शितार्थम् ।
आगम्य काञ्च्यां वरदं महात्मा देव्या युतं प्राणमदन्तरङ्गः ॥ १३ ॥

13. The high-minded Yāmunācārya, who was living at Srīrangam, heard the matter (literally, the sense of the passage) explained by Rāmānuja, came to Kāñci and bowed inwardly (in all faith) to God (Varadarāja) and His consort

ततस्स शिष्यानुनयादवं तं रामानुजं मध्यगतं च भान्तम् ।
समीक्ष्य रामानुजशिष्य एष चेद्यादवो युक्तमितीव दध्यौ ॥ १४ ॥

14. He then beheld (in that shrine) Yādavaprakāśa amidst (surrounded by) his disciples and Rāmānuja shining among them, and imagined that it would be appropriate, if Yādavaprakāśa were to be the disciple of Rāmānuja.

श्रीवैष्णववर्ध्यर्थमतीव भक्त्या स्वस्य प्रसीदेति स यामुनार्यः ।
भान्तं महादेविकया शरण्यं श्रीदेवराजं शरणं प्रपन्नः ॥ १५ ॥

15. Yāmunārya sought with devotion the help of God (Varadarāja), the protector, shining with Mahādevī, praying for the progress of the Śrīvaiṣṇavas with the words, "Be pleased with me."

संभाषितश्चेदिह पाठभङ्गस्स्यादित्यसंभाष्य स यामुनार्यः ।
श्रीरङ्गमेवाप सशिष्यवर्गो रामानुजार्यश्च पपाठ पश्चात् ॥ १६ ॥

16. Thinking that if he (Rāmanuja) were to be engaged (by himself) in talk, his studies would get affected, Yāmunācārya returned to Śrīrangam with the band of his disciples without talking to him and Rāmānuja studied further on.

तद्देशभूपस्य सुते पिशाचग्रस्तेऽन्यमन्त्रैरखिलैरसाध्ये ।
भूपस्तदा यादवमन्त्रमोच्य इत्येवमाकर्ण्य तमानिनाय ॥ १७ ॥

17. The son of the king of that region (Kāñcī) was seized by an evil spirit and was incurable through all other *mantras*. Hearing that he (the son) would be freed (from the evil spirit) through the *mantra* (uttered by) of Yādavaprakāśa, he had him (Yādavaprakāśa) brought to himself.

दृष्टान्तरङ्गावृतयादवं तं स्मित्वा पिशाचः परिभाव्य भूरिः ।
रामानुजार्यं शरणं प्रपद्य राजात्मजं स्वं च जहौ सहाघम् ॥ १८ ॥

18. Seeing Yādavaprakaśā with intimate disciples, the spirit laughed at him (Yādavaprakāśā) and insulted him much. Taking shelter under the respectable Rāmānuja, it let off the son of the king and became relieved itself of its serious sin.

तद्वृत्तमत्यद्भुतमीक्ष्य भूपो रामानुजार्ये कृतसंमतिं नः ।
तेनार्पितं तद्गुरुयादवाय सम्मानमत्यन्तविनीतिपूर्वम् ॥ १९ ॥

19. Witnessing that very wonderful occurrence, the king showed his esteem (offered a presentation) to Rāmānuja who offered, with absolute humility, the presents given to him by the king, to his preceptor, Yādavaprakāśā

गत्वा स काञ्चीमथ यादवोऽपि रामानुजे प्रीत इवान्तरेर्ष्यः ।
तदादि तन्मानसशोधनेच्छुर्वेदान्तवाक्यार्थविचारकोऽभूत् ॥ २० ॥

20. Then Yādavaprakāśa went to Kañcī and seemed pleased, as it were, with Rāmānuja, jealousy lurking within him. With a view to examine his (Rāmānuja's) mind, he indulged from that time in discussing the sense of the passages of Vedāntic import.

कप्यासशब्दस्य वदत्यपार्थं तस्मिंस्तदभ्यङ्गकृतः कदाचित् ।
रामानुजस्याश्रु तदूरुदाहि दृष्ट्वाशु सोऽप्युन्मुखसंभ्रमोऽभूत् ॥ २१ ॥

21. Once when he was offering the wrong sense for the word23 (*Kapyāsa*), the tears of Rāmānuja who was then applying (smearing) oil to his (preceptor's) body, scorched his thigh. Seeing this at once, he looked at him excited.

इदं किमित्युक्तवतेऽथ तस्मै कप्यासवाक्यस्य यथार्थमुक्त्वा ।
जैमिन्युपाख्यानमपि ब्रुवन्तं रामानुजं नात्र पठेत्यवोचत् ॥ २२ ॥

22. When he (preceptor) asked what it was, Rāmānuja told him the correct meaning of the passage (beginning with the word) '*Kapyāsa*' and also narrated the episode of Jaimini.[24] The preceptor (then) asked him not to study under him.

ततस्समालोच्य सहान्तरङ्गैः प्रलोभ्य रामानुजमप्युपायैः ।
स जाह्नवीस्नाननिमित्तयात्राव्याजेन हन्तुं कुमतिः प्रतस्थे ॥ २३ ॥

23. Then, having held consultations with his confidants and tempting Rāmānuja by some tricks, that evil-minded (teacher) set out to kill him under the pretext of (undertaking) pilgrimage for bathing in the Gaṅgā.

गोविन्दभट्टश्च सुतःस्वमातृष्वसुस्सुशीलस्सहपाठमित्रम् ।
मध्येवनं प्रोच्य स दुष्टचिन्तां रामानुजाय स्वयमन्वगात्तान् ॥ २४ ॥

24. While going through a forest, Govindabhaṭṭa, son of his mother's sister and his co-pupil, told Rāmānuja of the evil intention (of Yādavaprakāśa) and himself followed them.

महाटवीमध्यगतस्स रात्रौ रामानुजोऽचिन्तयदार्तचेताः ।
देव्या महत्या सह भासमानं दीनावनन्तं वरदं शरण्यम् ॥ २५ ॥

25. He (Rāmānuja) who was then in the midst of a big forest at night, thought (meditated upon), with a distressed mind, of God (Varadarāja), the protector of the misaerable, the refuge and shining with Mahādevī.

किरातरूपी वरदोऽथ देव्या गच्छेम रामानुज साधु काञ्चीम् ।
इत्यग्रगामी प्रियया स पीत्वा तद्दत्तकूपोदकमन्तरासीत् ॥ २६ ॥

26. Thereupon God (Varadarāja), who appeared (before him) with His consort in the form of a hunter, said, 'O Rāmānuja, well, let us go to Kāñcī,' and went in front with His beloved and, after drinking the water given by him from a well, disappeared there.

दृष्ट्वा प्रभातेऽथ स पुण्यकोटीविमानमत्यन्तसमीपवृत्ति ।
पीतोदकं तं वरदं विचिन्त्य रामानुजार्योऽप्यतिविस्मितोऽभूत् ॥ २७ ॥

27. Beholding then at dawn Puṇyakoṭīvimāna[25] very near (him), Rāmānuja found out that the person who drank water was God (Varadarāja) and felt much surprised.

सन्ध्यामुपास्यान्तिकसत्तटाके संसेव्य देवीं वरदं च हृष्टः ।
नित्यं तदङ्गीकृतकूपतीर्थैं रामानुजार्यस्तमतोषयच्च ॥ २८ ॥

28. Observing Saṁdhyā in a clear (good) tank nearby, Rāmānuja worshipped the Goddess and God(Varadarāja) and felt happy. He pleased Him every day by (bringing) the water from the well which was acceptable to Him (received by Him).

गङ्गातटाद्यादवमन्त्रवश्यो गोविन्दभट्टः स्वकरस्थलिङ्गः ।
स्वग्राममागम्य च कालहस्तिन्यवास्त तत्स्थानविचारकस्सन् ॥ २९ ॥

29. Govindabhaṭṭa, who came under the influence of the Yādavaprakāśa's plot, went to his village from the banks of Gaṅgā with a *linga*[26] in his hand and lived at Kālahasti,[27] reflecting upon the nature of that place.

काञ्च्यामथागम्य स यादवोऽपि रामानुजं वीक्ष्य तदागमं च ।
श्रुत्वा तमाहूय विलोभयानस्ततः स्वशिष्यैस्सममपाठयच्च ३० ॥

30. That Yādavaprakāśa, who then returned to Kāñcī, saw Rāmānuja (there) and came to know (heard) of the way in which he arrived (there) He called him (Rāmānuja) (with a view) to lead him astray and gave him instruction along with his disciples.

विरुद्धमर्थं तु कदाचिदुक्तं सदेव सोम्येदमिति श्रुतेश्च ।
अशिक्षयत्सङ्गतमर्थमुक्त्वा रामानुजार्योऽथ तमत्यजत् सः ॥ ३१ ॥

31. When a contrary meaning was given (by the preceptor) for the Vedic passage,[28] "O good one, this was only existent", Rāmānuja offered and taught the appropriate sense and then left him (Yādavaprakāśa)

त्यक्तस्तदा यादवमर्कटेन रामानुजाख्यो मणिरद्भुतश्रीः ।[29]
हृद्यः करीशस्य हरेरभूदित्याकर्ण्य हृष्टस्स च यामुनार्यः ॥ ३२ ॥

32 Yāmunācārya heard that the gem of marvellous lustre called Rāmānuja was discarded by the monkey Yādavaprakāśa and that he had become dear to the Lord of the Elephant-hill[30] and felt delighted.

रामानुजार्यनयनाय सोऽपि शिष्यं महापूर्णमथादिदेश ।
गत्वाऽथ काञ्चीं स च तोषयित्वा तं स्तोत्ररत्नेन तुतोष भूयः ॥ ३३ ॥

33. He then ordered his pupil, Mahāpūrṇa, to bring Rāmānuja to him. He (Mahāpūrṇa) thereupon went to Kāñcī and pleased him (Rāmānuja) with the *Stotraratna*[31] and (himself) became happy.

रामानुजार्योऽपि स यामुनार्यं संसेवितुं रङ्गपुरीं गमिष्यन् ।
प्राज्यं महापूर्णयुतः कवेरकन्यातटे सूरिगणं ददर्श ॥ ३४ ॥ [32]

34. Proceeding to Śrīraṅgam along wlth Mahāpūrṇa to worship Yāmunacārya, Rāmānuja saw, on the Kaveri, gronp of wise man,

रङ्गेशमुख्या अपि सूरयस्तौ दृष्ट्वा महापूर्णयुताय तस्मै ।
रामानुजार्याय निवेद्य शान्ताः श्रीयामुनार्याङ्गुलिमुद्रिकांश्च ॥ ३५ ॥

35. Raṅgeśa [33] and other men beheld those two and, having communicated (the news of Yāmunācārya's death and pointed out) the closed fingers of Yāmunācārya to Rāmānuja and Māhapurṇa, became composed,

तद्व्याससूत्रं विवरीवरिष्ये तत्तातनामापि शठारिनाम ।
युक्तं विधास्याम्युभयोरितीव रामानुजोऽवन्दत तत्पदाब्जे ॥ ३६ ॥

36. Saying, "I shall expound the *sūtras* of Vyāsa (*Brahma-sūtras*), and give the name of his father (Parāśara) and the name of Śaṭhāri (Nammāzhwār) to two persons appropriately," Rāmānuja bowed at his lotus-feet.

क्षणेन तस्याङ्गुलयश्च तिस्रः पुरेव भूतास्तदवेक्ष्य सर्वे । [34]
सिद्धान्तनिर्धारणसार्वभौमस्सत्यं भविष्यत्ययमित्यवोचत् ॥ ३७ ॥

37. In a moment, his (Yāmunācārya's) three fingers became (straight) as before. All the people noticed it and said: "This person (Rāmānuja) will surely become the leader for establishing the (*Vaiṣṇava*) *Siddhānta*".

त्वरन्नसंसेव्य स रङ्गनाथमागम्य काञ्चीं वरदं प्रणम्य ।
तीर्थादिकैङ्कर्यकरः कदाचित् किं वाद्य कर्तव्यमितीव दध्यौ ॥ ३८ ॥

38. Without worshipping God (Raṅganātha at Śrīraṅgam), he returned to Kāṇcī and bowed to God (Varadarāja) He remained there rendering services to Him such as bringing water. One day he reflected upon the course he should pursue.

तत्रत्यपूर्णं वरदान्तरङ्गं वर्णाश्रमाचारविधायकं तम् ।
सम्प्रार्थयच्चित्तगतं ममार्थं ज्ञात्वा करीशाद्वद देशिकेति ॥ ३९ ॥

39. He requested (Tirukkacci) Nambi (Kāṇcīpūrṇa) who was there, and who fixed the conduct (of people) according to the castes and orders (in life) (with the words), "O Preceptor, (guide me). Please find out from the Lord of the Elephant-hill the (correctness of the) ideas that fill my mind and tell me."

श्रीमान् परं तत्त्वमहं मतं मे भेदः प्रपत्तिर्निरपायहेतुः ।
नावश्यकी च स्मृतिरन्त्यकाले मोक्षो महापूर्ण इहार्यवर्यः ॥४०॥

40. "Myself with Śrī is the highest reality. Difference (between the self and Myself) is the doctrine acceptable to Me. Self-surrender is the infallible means (for *mokṣa*). Remembrance (of Me) during the last moments (of one's life) is not necessary. Release from bondage (is certain) at the end of life (to those who have taken to *prapatti*). Mahāpūrṇa is the respectable *Ācārya*."

इत्यर्थषट्कं वरदोपदिष्टं रामानुजार्याय स चाथ पूर्णः ।
रहस्यवादीत्स रहस्यवादी तस्माद्धि रामानुजमान्यनामा ॥४१॥

41. Then that Pūrṇa (Kāñcipūrṇa) who conveyed the secret doctrines, told Rāmanuja the sixfold doctrine as instiucted by Varadarāja and therefore, his name become respectable to Rāmānuja.

रामानुजार्योऽपि पुरं गमिष्यन् रङ्गं ततः श्रीमधुरान्तकस्थम् ।
श्रीभूमिनीलादियुतं तटाकपालं सिषेवे रघुनन्दनं तम् ४२ ॥

42. While proceeding (thereafter) to Śrīraṅgam, Rāmānuja worshipped at Madurāntaka the Lord with Śrī, Bhūmi, Nīlā and others, and also Śrī Rāma, the protector of the lake (there).

सतीर्थ्यसन्देशत आपतन्तं दिष्ट्या महापूर्णमुदीक्ष्य तत्र ।
तत्पादपद्मे प्रणिपत्य हर्षाद्रामानुजार्यस्स च बाष्पपूर्णः ४३ ॥

43. Luckily beholding Mahāpūrṇa, who arrived there at the bidding of his co-pupils, Rāmānuja felt joyous and bowed at his lotus-feet. He (Mahāpūrṇa) too had his eyes filled with tears (of joy).

परस्परादेशविचारहर्षात्तत्संनिधौ श्रीवकुलद्रुमस्य ।
छायायुतं तत्परमं पदं च ध्यात्वा महापूर्णगुरुं स भेजे ॥ ४४ ॥

44. Delighted on enquiring each other's commission, he (Rāmānuja) attained Mahāpūrṇa as his *Guru* in the vicinity of that Lord (Śrī Rāma), treating that place having the shade of the Vakula tree as the Supreme Place (*Parama Pada*).

स शङ्खचक्राङ्कनपुण्ड्रयागं मन्त्रांस्तदर्थैरपि मन्त्ररत्नम् ।[35]
अन्यांश्च तत्रोपदिदेश मन्त्रान् रामानुजाचार्यवराय तस्मै ४५ ॥

45. At that place, he (Mahāpūrṇa) gave to Rāmānujācārya the marks with conch and discus, the sectarian mark, the method of worship, the *Mantras*[36] together with their meaning, the great *Mantra*[37] and also other *Mantras*.[38]

ताद्दङ्महावैभवदिव्यदेशात् काञ्च्यामथागम्य गुरुस्सशिष्यः ।
अन्वर्थनाम्ना वरदं प्रणम्य रामानुजार्यावसथं प्रपेदे ॥ ४६ ॥

46. Thereafter, the preceptor went to Kāñcī along with his disciple from from that holy place possessed of such glory, bowed to God (Varadarāja) realising His name (the Giver of Boons) to be meaningful, and reached the residence of Rāmānuja.

उपादिशत्स त्रिसहस्रगाथास्तद्व्याससूत्रार्थमपि प्रहृष्टः ।
रामानुजार्यश्च गुरुं सदारमपूजयन्नित्यमभीष्टवृत्त्या ॥ ४७ ॥

47. He (Mahāpūrṇa), who was (then) much pleased, taught him (Rāmānuja) the three thousand hymns[39] (of the Āzhvārs) and the meaning of *Sūtras* of Vyāsa (*Brahmasūtras*). Rāmānuja too worshipped the preceptor and his wife daily by leading a desirable (worthy) way of life.

केनापि कार्येण ततः कदाचिद्रामानुजे भूतपुरं प्रयाते ।
तत्पत्न्यधिक्षेपनिकर्षवाचा रुष्टां स्वदेवीं स चुकोप पूर्णः ॥ ४८ ॥

48. Then once, when Rāmānuja had gone to Bhūtapurī (Srīperumbūdūr) on some work, Mahāpūrṇa got angry with his wife who became enraged at the demeaning words uttered by his (Rāmānuja's) wife insulting her.

पूर्णस्सदेव्याथ जगाम रङ्गं तच्चापि वृत्तं स निशम्य रुष्टः ।
रामानुजार्यो गुरुभक्तिपूर्णः स्वदेविकां मातृगृहं निनाय ॥ ४९ ॥

49. Mahāpūrṇa then went (away) to Srīrangam with his wife. Rāmānuja heard of that incident and became very angry. Actuated (filled) by his devotion to the preceptor, he took his wife to her mother's abode.

पत्नीं परित्यज्य स वीतरागः श्रीदेवराजं प्रणिपत्य तस्मात् ।
तुर्याश्रमं स्वीकृतवान् ददौ स देवोऽपि तस्मै यतिराजनाम ॥ ५० ॥

50 He, who became free from passion (attachment), abandoned his wife and bowed to God (Varadarāja) and got from Him the fourth order (*Saṃnyāsa*) in life. That Lord too gave him the name, 'Yatirāja'.

ततस्त्रिदण्डी सशिखोपवीतकाषाययुक्तो मनुरत्नजप्ता ।
वर्णाश्रमाचारपरश्चकाशे रामानुजार्यो यतिसार्वभौमः ॥ ५१ ॥

51. Then Rāmānuja, the chief among the ascetics, held the triple staff, had the tuft, sacred thread and saffron-robe and muttered the best *Mantra* (*Mūlamantra*). He became well-known (shone) as the practiser of the conduct of (enjoined for) (his) caste and order (in life).

तत्रैव कूराधिपवात्स्यनाथवाधूलनाथाश्च समाश्रितास्तम् ।
तेभ्योऽपि रामानुजसंयमीन्द्रस्सशङ्खचक्राङ्करहस्यदोऽभूत् ॥ ५२ ॥

52. There at (Kāñci) itself, Kūrattāzhvān, Vātsyanātha and Vādhūlanātha[39] came (as disciples) to him. The eminent ascetic, Rāmānuja, gave them the marks with conch and discus and the *Mantra*.

ततोऽभवद्यादवसंप्रकाशः श्रीयामुनाचार्यकटाक्षशुद्धः ।
गोविन्दयोगी यतिराजशिष्यो ग्रन्थं स कश्चिद्यतिधर्ममाह ॥ ५३ ॥

53. Then, Yādavaprakāśa, who became purified by the gracious looks of Yāmunācārya, became the disciple of Yatirāja with the name of 'Govindayogin'. He composed a work on the duties of ascetics[40]

श्रीरङ्गराजार्यवरः कदाचिद् गत्वाथ काञ्चीं वरदं प्रणम्य ।
आदाय रामानुजसंयमीन्द्रं श्रीरङ्गमेवाप्तुमथ प्रतस्थे ॥ ५४ ॥

54. Śrīraṅgārya went then to Kāñcī and bowed to God (Varadarāja). He set out to proceed to Śrīraṅgam, taking the eminent ascetic, Rāmānuja, with him.

ततस्स कूरेशमुखान्तरङ्गैरन्यैश्च शिष्यैर्यतिराजवर्यः ।
श्रीशं च नत्वा मधुरान्तकस्थं श्रीरङ्गमापार्यसिसेविषुस्सन् ॥५५॥

55. Then Yatirāja who set out with the intimate disciples headed by Kūrattāzhvān and other pupils, worshipped the Lord of Srī at Madhurāntakam and reached Śrīraṅgam with the intention of serving the respectable persons (there).

प्रत्युद्गतै रङ्गपतेर्नियोगात्संमानितो माल्यमुखैर्यतीशः ।
श्रियं प्रणम्याथ च रङ्गनाथं श्रीकार्यनिर्वाहधुरन्धरोऽभूत् ॥ ५६ ॥

56. Welcomed and respected by Mālādhīśa and others at the command of God (Raṅganātha), the eminent ascetic worshipped Śrī and then God (Raṅganātha) and discharged the responsibility of carrying out the holy work (there in that shrine).

विभूतियुग्माधिपतादिकं च सर्वं महापूर्णकटाक्षलब्धम् ।
मत्वा स तत्पादसरोजयुग्मं संसेव्य तद्वश्यतयावतस्थे ॥ ५७ ॥

57. Considering that Lordship over the two worlds of the Lord[43] and all other things as acquired by him through the gracious looks of Mahāpūrṇa, he (Rāmānuja) served the pair of his (preceptor's) lotus-like feet and remained (doing his duties) under his authority.

ततो महापूर्णगुरोर्निदेशात्प्रणम्य गोष्ठीपुरपूर्णपादौ ।
मन्त्रार्थतच्छ्लोकवरार्थशिक्षां प्राप्याथ सोऽशिक्षयदप्यनेकान् ॥ ५८ ॥

58. Then, at the command of his preceptor, Mahāpūrṇa, he bowed at the feet of Goṣṭhīpūrṇa.[44] He learnt from him (the latter) the meaning of the *Mantra*[45] and the best (prominent) *śloka*[46]. Then he taught them to many people.

ततस्स पूर्णोऽपि तदान्तरज्ञः संमानयंस्तं यतिसार्वभौमम् ।
तद्दर्शनं चेदमितीर्य तुष्टः कटाक्षयन् लक्ष्मणदर्शनं तत् ॥ ५९ ॥

59. Then Goṣṭhīpūrṇa, who understood his (Rāmānuja's) mind, thought highly of the eminent ascetic (Rāmānuja). He was pleased to note that this was his (Rāmānuja's) system of thought (which he could preach) and cast his gracious looks on it (which became known) as the system of Lakṣmaṇa (Rāmānuja).

ततस्स रामानुजसंयमीन्द्रो गुरुं महापूर्णमवन्दताथ ।
पुनश्च रङ्गेशगुरोर्ग्रहीतुं कांश्चिद्विशेषान् स तदादिदेश ॥ ६० ॥

60. Then the eminent sage, Rāmānuja, bowed to his preceptor, Mahāpūrṇa, who ordered him then to learn specific doctrines from Raṅgeśa.[49]

स तच्छठारेश्वरमप्रबन्धं तदर्थसारं सुकविप्रबन्धम् ।
स्तोत्रद्वयं चार्थविशेषयुक्तं तस्माद्गृहीत्वा पुनराप पूर्णम् ॥ ६१ ॥

61. He studied from him (Raṅgeśa) the last composition, (*Tiruvāymozhi*) of Śaṭhakopa (Nammāzhvār) and the composition of the eminent poet representing its essence and the two *Stotras*[51] together with their specific meaning, and came back to Mahāpūrṇa.

पुनर्नियुक्तः स्वगुरोर्यतीशो मालाधराचार्यवरात्सुमेधाः ।
शठारिसूक्तेः परकालसूक्तेरर्थं सहस्रस्य च सोऽप्यगृह्णात् ॥ ६२ ॥

62. Commanded again by his preceptor, Yatirāja of great intelligence acquired from the great Mālādharācārya[52] the sense of the composition of Śaṭhakopa and the thousand stanzas of Parakāla (Tirumaṅgai Āzhvār).

एवंविधोऽर्थोऽप्युचितो भवेदित्युक्तो क्वचित्तत्र यतीश्वरेण ।
श्रुत्वा गुरुः पूर्णयुगाय चाह ताभ्यां च तेनाप्यभिनन्दितस्सः ॥ ६३ ॥

63. On occasions (of learning them from Mālādhara), Yatirāja declared that the sense of the kind (which he then suggested) could be appropriate (for some of the passages). Mālādhara, who listened to this, told both (Mahāpūrṇa and Goṣṭhīpūrṇa) Pūrṇas of this. Yatirāja was applauded (for this) by them and also by him (Mālādhara).

एवं रहस्यार्थविशेषयुक्तं वेदान्तमाचार्यगणादधीत्य ।
कूरेशवात्स्येशमुखैश्च शिष्यैरुवास रङ्गे मुदितो यतीशः ॥ ६४ ॥

64 Thus Yatirāja studied, under the group of preceptors, the *Vedānta* as having specific esoteric meaning. He lived at Śrīraṅgam happily with his disciples headed by Kūrattāzhvān and Naḍādūr Azhvān.

ततस्तदात्रेयनतार्तिहर्ता यतीशपादाम्बुरुहं प्रपन्नः ।
पिळ्ळानभिख्यं स्वपितृष्वसुश्च श्रीशैलपूर्णस्य सुतं निवेद्य ॥ ६५ ॥

65. Then Praṇatārtihara of the Ātreya family came (as a disciple) to the lotus-feet of Yatirāja and introduced to him Pillān, the son of Śrīśailapūrṇa and of his father's sister.

आजानसद्वृत्तयतीशभक्तितत्सेवनेच्छाद्यपि तत्सुतस्य ।
श्रीशैलपूर्णोक्तमपीह्यवोचच्छ्रीवेङ्कटाद्रीशमिमं भजेति ॥ ६६ ॥

66. He further informed Yatirāja of his (Śrīśailapūrṇa's) son's good conduct right from his birth, devotion to Yatirāja and the desire to serve him (Yatirāja), and told him also of the message of Śrīśailapūrṇa, " Worship the Lord of Veṅkaṭādri."

तं वीक्ष्य बालं स तदैव सर्वमन्त्रान् सहार्थान् प्रणतार्तिहर्त्रे ।
दिदेश तन्मङ्गलदिव्यदेहसंरक्षकोऽभूत्तत एव सोऽपि ॥ ६७ ॥

67. He (Yatirāja) beheld that boy (Pillān). That very time, he offered to Praṇatārtihara all the *Mantras* together with their meaning. He (Praṇatārtihara) too became from that time the custodian of his (Yatirāja's) auspicious and charming body.

ततः कदाचिद्विषयुक्तभिक्षां ज्ञात्वा यतीशस्त्रिदिनोपवासः ।
निशम्य तद्वावपि पूर्णवर्यौ गोष्ठीपुरादापतुराशु रङ्गम् ॥ ६८ ॥

68. Then, at one time, knowing the food (*bhikṣā* which an ascetic should receive from others) was mixed up with poison, Yatirāja fasted for three days. On hearing this, the two eminent preceptors (Goṣṭhīpūrṇa and Māhapūrṇa) reached Śrīraṅgam quickly from Goshṭīpura.

प्रत्युद्गतं तं प्रणतं यतीशं त्वद्देहमानिप्रणतार्तिहर्त्रा ।
संशोधितां स्वीकुरु नित्यभिक्षामित्यूचतुस्तौ स तथाकरोच्च ॥ ६९ ॥

69. Those two preceptors asked Yatirāja who welcomed and bowed to them to accept daily the food certified (purified) by Praṇatārtihara who had great concern (took care of) his body. He (Yatirāja) too did accordingly.

53 गोविन्दभट्टान्तरशिक्षणार्थं स्वप्रेरिताश्चापुरथोचुरेवम् ।
श्रीशैलपूर्णाङ्घ्रिसरोजभृङ्गो गोविन्दभट्टोऽभवदस्तलिङ्गः ॥ ७० ॥

70. The persons, sent by him (Yatirāja) for training the mind of Govindabhaṭṭa, returned to him and reported thus: "Govindabhaṭṭa has thrust way the *liṅga* and has become the bee at the lotus-feet of Śrīśailapūrṇa."

वेदार्थसंक्षेपमथो यतीशो वेदान्तसूत्रस्य च सारदीपौ
भाष्यं च गीताविवृतिं च कृत्वा वात्स्येशमुख्येभ्य उपादिशच्च ॥ ७१ ॥

71 Yatirāja then composed the *Vedārthasaṅgraha*, and the *Vedāntasāra*, *Vedāntadīpa*, and *Śrībhāṣya* for the *Vedānta-* (*Brahma-*) *sutras* and a gloss on the *Gītā* and taught them to Vātsyeśa and others.

अबाधितार्थैरनपायवाचां तद्व्याससूत्रस्य यथार्थभाष्यम् ।
कृत्वा यतीन्द्रो धुरि यामुनार्यमनोरथं पूरितवान् स आद्यम् ॥ ७२ ॥

72. By composing a genuine commentary for the *sūtras* of Vyāsa with (through conveying) unsublated meanings for the *Vedas* (lit. those which have imperishable expressions), Yatirāja carried out quickly the first wish of Yāmunācarya.

ततः कदाचित्सह रङ्गनायिकाश्रीरङ्गनाथावपि फाल्गुनोत्तरे ।
मुदाभिषक्तौ स तदा प्रपद्य तौ गद्यत्रयं चाप्यवदद्यतीश्वरः ॥ ७३ ॥

73. Then, once on the (day of the) Uttaraphalgunī asterism in the Phālgunā month, Yatirāja sought joyously the protection of (announced his self-surrender to) Goddess Raṅganāyikā and God (Raṅganātha), who had been bathed in the sacred waters, and composed (uttered) the *Gadyatraya* 54

भाष्यादिभिस्तत्त्वविदोऽथ गद्यैः श्रीशं प्रपन्नस्य तदेकवृत्तेः ।
कैङ्कर्यमाप्रायणकार्यमाह नित्याभिधग्रन्थमुखाद्यतीशः ॥ ७४ ॥

74 Yatirāja taught through his composition called '*Nitya*' the service (to God) to be undertaken till the end of one's life by one who has understood Reality through study of (his) *Bhāṣya* and other texts, and has surrendered himself to the Lord of Śrī by reciting the *Gadyas* (composed by him) and leads the life of a *prapanna*.

ततस्स शिष्यैर्बहुभिर्यतीशः काञ्च्याः पथा वेङ्कटशैलवर्यम् ।
भक्त्या भजंस्तद्बहुमानितस्सन् श्रीशैलपूर्णं प्रणतो गुरुं तम् ॥ ७५ ॥

75. Then Yatirāja reached the prominent Veṅkaṭa hill with devotion through Kāñcī along with many disciples. Respected (or honoured) there, he bowed to Śrīśailapūrṇa.

तद्वीक्षितस्सन् कमलानिवासं प्रपद्य तत्पूर्णवराद्यतीशः ।
रामायणं तद्विविधैर्महार्थैस्संवत्सरं तत्र समध्यगृह्णात् ॥ ७६ ॥

76. Receiving his (Śrīśailapūrṇa's) gracious looks, Yatirāja surrendered himself to God (Śrīnivāsa) and lived there for one year and studied, from that eminent Śrīśailapūrṇa, the *Rāmāyaṇa* with (its) various significant meanings.

पूर्णात्मजौ द्वावपि तन्नियुक्तौ यतीशमाश्रित्य समस्तमर्थम् ।
अवापतुस्तत्र सुतं कनिष्ठं पूर्णोऽप्यदात्तद्बहुमानपात्रम् ॥ ७७ ॥

77. The two sons of Śrīśailapūrṇa sought (became disciples of) Yatirāja at the command of their father and acquired (from him) all the matters (to be learnt). Śrīśailapūrṇa gave him (Yatirāja) his younger son (to become) the worthy recipient of his (Yatirāja's) esteem.

पिल्लानभिख्यं स च तेन दत्तं गोविन्दभट्टं निजयाचितं च ।
संगृह्य हृष्टस्समवाप रङ्गं काञ्चीपथादेव यतीश्वरश्च ॥ ७८ ॥

78. Receiving him who was called Pillān and who was offered by him (Śrīśailapūrṇa), and Govindabhaṭṭa for whom he had (Yatirāja) made a request, Yatirāja felt satisfied and reached Śrīrangam through Kāñcī.

गोविन्दभट्टं च विरक्तमीक्ष्य यतिं तमेम्बारभिधं स चक्रे ।
जातस्सुतो रङ्गपतेः प्रसादात्तत्कूरनाथस्य च साधुभट्टः ॥ ७९ ॥

79. Finding Govindabhaṭṭa to be free from attachment (to the world), he (Yatirāja) made him an ascetic with the name 'Embār'. Through the grace of God (Ranganātha), a son was born to Kūrattāzhvān and he was the good Bhaṭṭa.

भट्टारकं तं च पराशराख्यं कृत्वा कृतं तेन सहस्रनाम्नाम् ।
भाष्यं प्रतिष्ठाप्य च यामुनार्यमनोरथं पूरितवान् द्वितीयम् ॥ ८० ॥

80. Yatirāja gave the name Parāśarabhaṭṭa to that child. Celebrating (lending support to) the *Bhāṣya* written by him (Parāśarabhaṭṭa) on the *(Viṣṇu) Sahasranāma*, he (Yatirāja) carried out the second wish of Yāmunācārya.

कदाचिदन्तर्मठमर्थचिन्तां दिव्यप्रबन्धस्य समाचरन्तम् ।
यतीश्वरं वीक्ष्य च पूर्णपुत्रस्त्वचिन्तितार्थो ह्ययमित्यवोचत् ॥ ८१ ॥

81. Once when Yatirāja in the *maṭha* was reflecting upon the meaning of a divine composition (the work of an Āzhvār),[55] the son of Śrīśailapūrṇa (i.e., Pillān) saw him and said that the matter contemplated upon (by Yatirāja) was a particular one (thus identifying it).

तदीरितार्थं निजचिन्तितं तं श्रुत्वा यतीशोऽप्यतिविस्मितस्सन् ।
नाथान्वयाद्वेद तथेति मत्वा मज्ज्ञानपुत्रेत्यभिषस्वजे तम् ॥ ८२ ॥

82 On hearing the matter (meaning) said by him (Pillān) to be that thought of by himself, Yatirāja became much astonished. Considering that he (Pillān) knew it thus by being a descendant of Nāthamuni[56], he (Yatirāja) embraced him, calling him as (his) spiritual son.

रामानुजार्यस्य यतीश्वरस्य ज्ञानात्मजस्तस्य च पादुकेति ।
ख्यातश्शठारेश्चरमप्रबन्धं व्याख्यातवांस्तं कुरुकेशवर्यः ॥ ८३ ॥

83. He who became reputed as the spiritual son and sandals of Rāmānuja, the lord of ascetics, commented upon the well-known last composition of Śaṭhāri (i.e , *Tiruvāymozhi*).

पिल्लानभिख्यं कुरुकेश्वराख्यं कृत्वा तु तं तत्कृतषट्सहस्रम् ।
भाष्यं प्रतिष्ठाप्य स यामुनार्यमनोरथं पूरितवान् तृतीयम् ॥ ८४ ॥

84. Yatirāja made (Pillān) get the name Kurukeśvara[57] and celebrating (lending support to) the composition of 'six thousand'[58] made by him as the commentary (on *Tiruvāymozhi*) carried out the third wish of Yāmunācārya.

यतीश्वरस्याप्यथ यज्ञमूर्तेर्जितो भवेत्तज्जयतो मतस्थः ।
इति प्रतिज्ञाय च रङ्गपुर्यां प्रावर्तताष्टादशरात्रवादः ॥ ८५ ॥

85. Then there commenced at Śrīraṅgam a debate between Yatirāja and Yajñamūrti for eighteen days stipulating that he who was vanquished should accept the philosophical system of the victor.

स्वप्ने यतीशो वरदेक्षितस्सन् मायामतस्थापकयज्ञमूर्तिम् ।
वादेऽजयत्तं वरदाख्यया स्वं नामाप्यधात्सोऽपि मुमोद शिष्यः ॥ ८६ ॥

86. Looked at graciously by God (Varadarāja) in a dream, Yatirāja vanquished Yajñamūrti, an upholder of the *māyā* doctrine (i e. *Advaita*) and made him have the name of Varada and his own name also.[59] That pupil too became delighted at this.

ततो यतीशस्स दिशो विजेतुं शिष्यैरनेकैस्सह तत्र तत्र ।
गत्वा विजित्यान्यमतं समस्तं सरस्वतीपीठमथाससाद ॥ ८७ ॥

87. Then Yatirāja went to various places with many disciples for winning over the people (living in the regions) in all directions. Vanquishing (the exponents of) all other systems, he reached Sarasvatīpīṭha.

तद्भाष्यमादाय निधाय मूर्ध्नि श्रीभाष्यमेतद्वरभाष्यकृत्त्वम् ।
इतीव तस्मै प्रददौ च देवी भाष्यं हयग्रीवमपि स्वदेवम् ॥ ८८ ॥

88. Goddess Saraswatī took the *Bhāṣya* composed by him, placed it on her head and saying, "You are the author of an excellent commentary (which should be called) the *Śrī Bhāṣya*," gave him the *Bhāṣya* and also an idol of Hayagrīva (God as worshipped by her).

गृह्णन् हयग्रीवमपि प्रणम्य कुलागतं तं वरदं च नित्यम् ।
आराधयन्नन्यमतानि जित्वा श्रीवेङ्कटाद्रिं पुनराससाद ॥ ८९ ॥

89. Receiving Hayagrīva after prostration, and offering worship daily to Him and (the idol of) Varadarāja whom he obtained from his family, he defeated (the followers of) other systems and again reached (on his return journey) Veṅkaṭādri.

भक्तात्ततल्लक्ष्मणशङ्खचक्रः श्रीश्रीनिवासश्शिव एव नान्यः ।
इतीव शैवै रचिते विवादे तत्प्रत्ययं प्राह यतीश्वरोऽपि ॥ ९० ॥

90. When the Śaivas indulged in a dispute maintaining that Śrīnivāsa whose emblems of conch and discus had been taken by a devotee,[60] was only Śiva and none else, Yatirāja declared the truth about Him (identified Him).

निश्चित्य सर्वेऽप्यथ शङ्खचक्रे शूलं च निक्षिप्य तदालयान्तः ।
कवाटमाबध्य ततः प्रभाते उद्घाट्य सर्वे ददृशुस्सहैव ॥ ९१ ॥

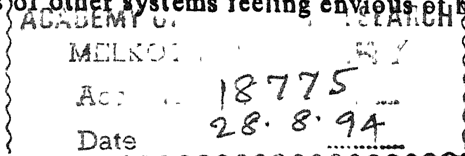
91. As the result of an agreement, all the people placed inside the temple the conch, discus and trident and closed the door. Opening it, early in the morning, they looked all together (or eagerly) (into the shrine).

भङ्क्त्वा त्रिशूलं धृतशङ्खचक्रं श्रीश्रीनिवासं च समीक्ष्य शैवाः ।
प्रधाविताश्चाशु यतीश्वरेण श्रीशैलपूर्णोऽपि मुमोद भूरि ॥ ९२ ॥ [61]

92. The Śaivas, who beheld Śrīnivāsa holding the conch and discus after having broken the trident, were made by Rāmānuja to run away (from there) quickly. Śrīśailapūrṇa too felt very much pleased.

ततो यतीशो गुरुवीक्षितस्सन् श्रीरङ्गमागम्य समस्तशिष्यैः ।
वेदान्तसिद्धान्तविचक्षणोऽभून्मतान्तरस्थाश्च ततः कृतेर्ष्याः ॥ ९३ ॥

93. Receiving the grace of the preceptor (Śrīśailapūrṇa), Yatirāja came then to Śrīraṅgam with all his disciples and became the leading exponent on the tenets of *Vedānta*, the followers of other systems feeling envious of him.



दुर्बोधितश्चोलनृपोऽथ साधून् शिवात्परतरं नास्ति लिखेति पत्रे ।
निर्बध्य चारैरपि तं यतीशमाहूतवांस्तद्विदितं च शिष्यैः ॥ ९४ ॥

94. Then, wrongly advised, the Cola King[62] compelled good men to write on a leaf, "There is nothing greater than Siva", and called Yatirāja (to come to him) through spies: and this became known to his disciples.

काषायधृत्कूरपतिस्त्रिदण्डी प्रायान्महापूर्णयुतस्तु तत्र ।
वात्स्येशमुख्यैस्सहितो यतीशः शुक्लाम्बरः प्राप दिशं प्रतीचीम् ॥ ९५ ॥

95. Kūrattāzhvān, wearing the saffron robes and holding the triple staff, went there (to the court of the Cola King) with Mahāpūrṇa. Yatirāja went in the western direction in white robes along with Vātsyeśa and others.

तत्र क्वचित् कैश्चन शिष्यभूतैः काषायदण्डादि समर्पितं सः ।
शास्त्रोक्तमार्गेण पुनः प्रगृह्य यथाक्रमाराधनतत्परोऽभूत् ॥ ९६ ॥

96. Somewhere there, Yatirāja took again, in accordance with the *śāstraic* rules, the saffron robes, staff and other things which were offered to him by those who were (became) his disciples and devoted himself to regular worship (of God).

यतीश्वरं तत्र नृपश्च कश्चित् केचिद्द्विजाग्र्याश्च समाश्रितास्तम् ।
निष्पिष्टदेहा अपि जैनवर्गा महान् प्रभावः प्रकटीकृतश्च ॥ ९७ ॥

97. A certain King[63] and some eminent Brahmins resorted there to Yatirāja (as his disciples). The Jains there had their bodies bruised[64] (through persecution). The great glory of Yatirāja was made widely known.

नारायणः स्वप्नगतो यतीशं श्रीयादवाद्राविह भूतलान्तः ।
वर्ते प्रतिष्ठापय मां मृदश्च श्वेतां गृहाणेत्यवदत्स तत्र ॥ ९८ ॥

98. Nārāyaṇa appeared in the dream of Yatirāja and said to him: "I am here in the Yādava hill beneath the ground. Install me and take the white mud."

ततो यतीशः सहसा प्रहृष्टः कल्याणतीर्थेष्ववगाह्य शुद्धः ।
तदङ्गसंशोधितसद्विमाने चक्रे स नारायणसुप्रतिष्ठाम् ॥ ९९ ॥

99. Thereupon, Yatirāja, who became highly delighted, bathed in the Kalyāṇatīrtha and, remaining pure, made the installation of Nārāyaṇa in the good hall (*vimāna*), after verifying their characteristics.

श्वेतां मृदं शिष्ययुतः प्रगृह्य धृत्वाथ रामप्रियविग्रहं तम् ।
अन्विष्य दिल्लीशसुतागृहस्थं संपत्सुतागच्छ ममेत्यवोचत् ॥१००

100 Along with the disciples, he took the white mud and wore it. Then he searched for the idol of Rāmapriya, which was in the house of the daughter of the King of Delhi 65 and (having gone there,) said to it (that idol), "O Sampatkumāra (Precious child), come to me."

तमागतं रामप्रियं स नीत्वा कृत्वा स नारायणमुत्सवाद्यैः ।
संपूजयन् मोदमवाप तत्र दिल्लीशपुत्र्यन्तरधात्तमाप्य ॥ १०१ ॥ 66

101. Taking Rāmapriya who came to him (from there) and making (calling) Him (by the name of) Nārāyaṇa and worshipping (Him) through (i.e., by making Him the processional idol of Nārāyaṇa,) festivals and other ways, he (Yatirāja) became delighted. The daughter of the King of Delhi came to Him and disappeared there (i.e., within Him).

पूर्णार्यकूरेश्वरनेत्रहानिं श्रुत्वा तदा क्लिष्टतरो यतीशः ।
निशम्य कूरेशगरोगमाशु चोलं तथा दुर्गतमाप हर्षम् ॥ १०२ ॥

102 Hearing the loss of vision for Mahāpūrṇa and Kūrattāzhvān, Yatirāja became much afflicted with grief. He felt happy on hearing that Kūrattāzhvān became quickly freed from his ailment and that the King of the Cola country met with an unhappy death.

तीर्थं कल्याणमासीत्तदपि पुरवरं तच्च नारायणाख्यं
श्रीशस्सम्पत्कुमारो यतिनृपतिजयस्थानमासीत्ततस्तत्
किंच श्रीमान् यतीन्द्रः स्वपदगतजनश्रेयसे स्वीयमर्च्यं
रूपं प्रादाच्च तस्माद्यतिगिरिरिति तद्यादवाद्रेस्तु नाम ॥ १०३ ॥

103. The holy tank became Kalyāṇa. That prominent town acquired the name, 'Nārāyaṇa.' The Lord of Śrī became Sampatkumāra. That place became then the place of victory for Yatirāja. Moreover, the holy Yatirāja gave his image (idol) to be worshipped for the well being of the people who had resorted to his feet. Therefore Yādavagiri obtained the name, 'Yatigiri.'

नत्वा सम्पत्कुमारं यदुगिरिकमलायुक्तनारायणं तं
शिष्यानादिश्य तत्राप्यथ कतिपयसच्छिष्ययुक्तो यतीशः
गत्वा श्रीरङ्गनाथं ससलिलनयनः प्राणमत्तं प्रहृष्ट-
स्तत्रत्यास्तं तदोचुश्शठमथनगरामुत्सवं सं नरुद्रम् ॥ १०४ ॥

104. Having bowed to Sampatkumāra who was Nārāyaṇa with Lakṣmī of Yadugiri, Yatirāja commanded his disciples to

remain there (itself) and went, with a few good disciples, to Śrīraṅgam. He bowed (there) to God (Raṅganātha) with tear-filled eyes and felt much happy. The people there (at Śrīraṅgam) then told him that the festival in which the compositions of Nammāzhvār (are recited) remained obstructed (was prevented from being held).

तत्र श्रीमान् यतीशः कमपि शठरिपुं संप्रतिष्ठाप्य तेन
श्रीरङ्गाधीश्वरस्याध्ययनमहोविंशकं कारयित्वा ।
पश्चात्कैश्चित्प्रबन्धैः स्वविषयककथं तं प्रबन्धं मिलित्वा
रङ्गे संश्राव्य चक्रे स तदितरमहासूरिगोदाप्रतिष्ठाम् ॥ १०५ ॥

105. There the holy Yatirāja installed an idol of Nammāzhvār and conducted, with that idol, the *Adhyayana* festival[67] for God (Raṅganātha) for twenty days. Later, he combined, with that composition, the compositions of the Āzhvārs and also that composition which dealt with himself[68] and had them recited before God (Raṅganātha). He then performed the installation of other Āzhvārs and Āṇḍāl.

तद्वद्दिव्यस्थलेष्वप्यधिमहिमसु तत्सूरिगोदाप्रतिष्ठां
कृत्वा सर्वत्र तं चाध्ययनमहमपि प्राज्यहैयङ्गवीनम् ।
प्राज्यक्षीरोद्गुडान्नं वृषभगिरिपतिप्रीणनार्थं निवेद्य
श्रीमान् रामानुजार्यः कृतबहुमतिरप्यास गोदाकटाक्षैः ॥ १०६ ॥

106. Likewise, he installed the idols of those Āzhvārs and Āṇḍāl in the holy places of great glory and also had the *Adhyayana* festival conducted everywhere. The great Rāmānujācārya offered plentiful ghee, rice mixed with ghee, milk and jaggery for the delight of the Lord of Vṛṣabhagiri (Tirumāliruñcolai or Azhakar hills near Madurai) and was much honoured by the gracious looks of Āṇḍāl.[69]

नीतं गोविन्दराजं रहसि निजतलाद्वेङ्कटाद्रेस्तु सानौ
संस्थाप्याचार्यशठारिप्रभृतिगुरुततेर्विशाष्यसङ्घैर्यतीशः ।
गत्वा रङ्गं स पश्चादितरमतजनान् स्वाश्रयानेव कुर्वन्
शिष्यान् कांश्चिद्विभज्य क्रमत इह तदा विज्वरस्संमुमोद ॥ १०७॥

107 Yatirāja installed, in the slopes of Veṅkaṭādri,[70] the idol of Govindarāja which was taken there secretly from its place (Citrakūṭa or or Cidambaram) and also the idols of worship for the group of Ācāryas like Nammāzhvār. Then he went to Śrīraṅgam with the host of his disciples and made those who belonged to other creeds (or systems of thought) take to himself (as their *guru*). He classified some of his disciples in some order and became much happy, by being free from anxiety.

पीठाधीशांश्च कांश्चिच्चतुरधिगणनायुक्तसप्तत्यभिख्यान्
तत्राप्यग्र्यांश्च कांश्चिच्चतुर इह तथा भाष्यसिंहासनेशान् ।
तत्र ज्ञानात्मजं तं तदुभयनिगमान्ताग्र्यभाष्येश्वरं च
श्रीमान् रामानुजार्यो यतिनृपतिमहादेशिकेन्द्रश्चकार ॥ १०८ ॥

108. The great Rāmānujācārya, the chief among the ascetics and *Ācāryas*, made some (seventyfour) persons as the heads of religious seats known as seventyfour chief persons. 71 Even among them, he made four persons as the chief persons for the chair ot *Śrībhāṣya* 72 and his spiritual son (Pillān), among them, as the foremost chief for both the *Veaāntas*.

सप्तत्या तैश्चतुर्भिर्यतिभिरपि तथा सप्तशत्याद्भुतश्री-
रन्यैश्चैकान्तिभिश्च द्वियुतदशमितैस्तैस्सहस्रैस्समेतः ।
ज्येष्ठान् कूरेशमुख्याननुजमपि यथावौरसं ज्ञानपुत्रं
वीक्ष्य व्याप्यत्ववाहान् यतिनृपतिरपि प्रेक्ष्य संमोदमाप ॥१०९॥

109. Yatirāja, of marvellous splendour, had with him seventyfour chiefs of religious heads, seven hundred ascetics and many others numbering twelve thousand exclusively devoted to God. Beholding the elders like Kūrattāzhvan, his own younger brother (Embār) and his spiritual son regarded as his own son, who were (all) his ardent disciples, he was much delighted.

शास्त्राचारवश्यैर्विदितसुचरितैश्शिष्यवर्गैस्समेतः
कैश्चित्संप्रार्थितस्सन् यतिपतिरपि चालिङ्ग्य सद्विग्रहांस्त्रीन् ।
श्रीरङ्गे भूतपुर्यामपि च यदुगिरौ स्थाप्यमेनत्त्रयं चेत्युक्त्वा
दत्त्वा च तेभ्यो जगदखिलमवन्मां कटाक्षैस्स पायात् ॥ ११० ॥

110. That chief of ascetics who had a host of disciples who were governed by *śāstras* and codes of good conduct, and well known for their good behaviour, was proffered a request by some (among them). And (hence) Yatirāja embraced three idols (of his) and ordered that they should be installed at Srīrangam, Srīperumbūdur and Yadugiri (Melkote), giving them (idols) to them. May he, who is protecting the entire world, protect me with his glances.

सर्वत्रोत्सारयित्वाप्यपगतवसतिं मामकार्षीर्यतस्त्वं
तस्मात्संप्राप्तकाले मतमपि भवतः क्षोभयिष्ये शपेऽहम् ।
श्रुत्वेत्युक्तिं कलेरप्यथ यतिनृपतिः श्रीशमाद्यं प्रपन्नो
जीयादव्याहतं मे मतमिति च वदन् पालयेन्मां कटाक्षैः ॥१११॥

111. "Since you have driven me away from every place and have deprived me of a residence, I shall disturb your system when the time arrives (for it). This I swear"—on hearing this utterance of Kali, the lord of ascetics sought refuge with (repaired to) the Foremost Lord, the Spouse of Śrī, and said to Him, "May my system remain victorious without any impediment." May he (Yatirāja) protect me with his (gracious) glances.

जीयाच्छ्रीयामुनार्यैस्तदुपचितमहापूर्णगोष्ठीपुरोद्य-
त्पूर्णश्रीशैलपूर्णैरपि महिमनिधी रङ्गमालाधरार्यैः ।
प्राचीनाराधनं स वरदमपि हयग्रीवमाप्तं च वाण्या
दत्वा ज्ञानात्मजाय त्रिभुवनतिलकीभूतकीर्तिर्यतीशः ॥ ११२ ॥

112. May the lord of ascetics remain victorious, a store-house of glory acquired through (the grace of) Yāmunārya, and Mahāpūrṇa, Gosṭhīpūrṇa, Śrīśailapūrṇa, Raṅga (Tiruvaraṅgapperumāl Araiyar) and Māladhara who were great through his (Yāmuna's) grace—he (Yatirāja) who gave to his spiritual son (the idols of) Varada, worshipped (by his ancestors) from ancient times and Hayagrīva got by him from the goddess of learning and who became the ornament of the three worlds.

कांश्चित्कस्मिंश्चिदर्थे प्रतिनियततया संनियोज्यान्तरङ्गान्
तत्र क्षीरार्थकृत्ये प्रतिनियतमहो दासमप्यत्यनर्हम् ।
कुर्वन् श्रीमान् यतीशः स्वपदविनततद्दासदासानुदासं
मामप्यत्यन्तभक्तं स्वहितमिव सदा गोपयन् सोऽपि जीयात् ॥११३॥

113. May he, the illustrious lord of ascetics, who assigned some work to some of his close disciples as restricted to each one of them, and to me the servant, most undeserving, and restricted to him alone, the work of (preparing) milk (for him), who made me the servant of the servants bent before his feet, as his ardent devotee, as if I was the source of his welfare—may he be protecting me for ever.

कमलेशमुख्यगुरुपङ्क्तिवैभवप्रतिकर्मशोभि यतिराजवैभवम् ।
य इदं पठन्ति कलिकल्मषापहं त इमे विभूतियुगनायका ध्रुवम् ॥ ११४ ॥

॥ श्रीमते रामानुजाय नमः ॥

114. Those who study this *Yatirājavaibhava* which shines embellished by the Lord of Śrī and preceptors and removes the defects (or evils) of Kaliyuga are really the rulers of the two worlds of glory (*Nityavibhūti* and *Līlāvibhūti* of the Lord).

NOTES *by the Editor :*

1. Stanza 1 : The second line reads *Namo Vaṭukapūrṇāya* in A.

2. B C.D. have the following *śloka* before the first :
Tasmai Rāmānujāryāya paramayogine
Yaḥ śrutismṛtisūtrāṇām antarjvaram aśīśamat

" Salutations to the great *yogin*, Rāmānujācārya, who removed the internal contradictions (incompatibility which is held by some to exist) between the Vedic passages, *Smṛtis* and *Vedānta-sūtras.*" This stanza is found as the fourth in the introductory verses in the *Śrutaprakāśikā* of Sudarśanasūri. It is not clear how it could find room in this work written by a direct disciple of Rāmānuja, if it was composed by Sudarśanasūri. It must have been prefixed to this work by a later writer in honour of Rāmānuja.

3. The word '*Vedānta*' means the concluding portions of the *Veda.* It refers to the *Upaniṣads.* It is used to denote the system of thought (*darśana*) that is based on the *Upaniṣads.* The Vaiṣṇava religion derives its support from the *Upaniṣads* and the *Nālāyiradivyaprabandham*, the Tamil compositions of the divine saints, the Āzhvārs. The latter is treated as *Vedānta* in Tamil. Thus arose the concept of two *Vedāntas*, that is, *Ubhaya-vedānta*, in Vaiṣṇavism.

4. The command refers to the bidding of Yāmunācārya that Śrīśailapūrṇa should devote his time to serving the Lord at Tirumalai.

5. *Mahyalamaṅgala* C. D. (Stanza 2)

6. Madhuramaṅgala and Bhūtapurī (now known as Śrīperumbūdūr) lie between Madras and Kāñcīpuram.

7. The auxiliaries are six under the names of *śikṣā*, phonetics ; *vyākaraṇa*, grammar ; *chandas*, prosody ; *nirukta*, etymological science ; *jyotiṣa*, astronomy ; and *kalpa.* manual of rituals and ceremonials.

8. *samudīkṣya* A (Stanza 3)

9. The marks referred to here are those which a preceptor makes on the shoulders of his disciple with small heated emblems of conch and discus made of metals like copper and silver. The *mantras* are the *Mūlamantra*, *Dvaya* and *Caramaśloka.* The giving of the marks and the teaching of the *mantras* form part of the initiatory rite called *Pañcasaṁskāra*, the other three being *puṇḍra* (wearing the vertical *tilaka* on the forehead), *yāga* (the method of worship) and *dāsyanāma* (the bestowal of a name on the disciple by his preceptor).

10. *cānuyātām* A (Stanza 3)

11. *muditāvabhūtām* A

12. *Piṅgalabde* A, B

13. *devyāḥ* B

14. This Piṅgala year corresponds to 1017 A.D.

15. The systems of thought are of two kinds, namely, *āstika* and *nāstika*. The former denounces the authority of the *Vedas* and the latter upholds it. To the former belong the system of Cārvāka, Bauddha and Jaina The Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Pūrvamīmāṁsā and Vedānta systems come under the second group. Here it is said that both the former, called '*bāhya*' (outside the Vedic fold) and the latter called '*āntara*', (included within the *āstika* group) are deluded. What is meant here is that all these mislead people. Some schools of *Vedānta* such as Śaṅkara's, Bhāskara's and others are also defective.

16. It is said here that Śrīśailapūrṇa gave the child the markings with discus and conch for protecting the child. This is a reference to the custom of putting a string or necklace around the waist or neck of the child having small emblems of conch and discus. This is intended to avoid the evil eye and effects of evil spirits. Śrīśailapūrṇa would not have branded the shoulders of the eleven-day old child with the heated emblems of conch and discus.

17. Stanza 10: *samabhyasan* is a participle form of the root '*as*' of the I conjugation with the prepositions '*sam*' and '*abh*'.

18. *Chāndogya Upaniṣad* (3. 14. 1).

19. Stanza 13: '*ca*' for '*tu*' B

20. Stanza 18: '*sthitvā*' for '*smitvā*' A

21. Stanza 20: '*tadā ca*' for '*tadādi*' B

22. Stanza 20: From this, it seems that the king of that region was ruling from a place near Kāñcī which was not his city.

23. *Chāndogya Upaniṣad* (1. 6. 6-7).

24. It is not clear what this *upākhyāna* (story) is.

25 This is the *vimāna* (or tower) above the *sanctum sanctorum* of Śrī Varadarāja at Kāñcī.

26. This is the symbol in the shape of the phallus made of stone and worshipped in temples of Śiva.

27. Name of a pilgrim centre, sacred for the Śaivites. It is near Tirupati.

28. *Chāndogya Upaniṣad* (6. 2. 1).

29. '*Rāmānujāryo*' for '*Rāmānujākhyo*' A

30. The shrine of God as Varadarāja at Kāñcī is known as Karigiri, being situated on a highly elevated foundation, which was originally a hillock worshipped by elephants (*kari*). The Deity there is hence called the Lord of *Kari* (elephants).

31. This is a devotional lyric composed by Yāmunācārya.

32 The river, Kāverī, takes its rise in mountains abounding in dense forests, among which is a hill called Kavera (according to some, named after a sage) and hence it is called the daughter (*kanyā*) of Kavera.

33. Raṅgeśa was also known as Vararaṅganāyaka and Tiruvaraṅgapperumāl Araiyar. He was the son and pupil of Yāmunācārya.

34. '*tadudīkṣya*' for '*tadavekṣya*' A

35. Three variant readings in stanza 45 : '*mantrayāga*' for '*puṇḍrayāgaṁ*' (A), 'also *mantrayāgaṁ*' (B,C,D) ; '*mantraṁ*' for for '*mantrān*' (B, C, D).

36. The *mantras* referred to here are the *Mūlamantra*, *Dvaya* and *Caramaśloka*.

37. This *Mūlamantra* is also called as *Aṣṭākṣara-mantra*.

38. Other *mantras* are *Ṣaḍakṣara*, *Dvādaśākṣara* and others.

39. This refers to the three thousand stanzas composed by all the Āzhvārs except Nammāzhvār.

39. (Stanza 52 The number of the Note should be 40, but it may be taken as 39 *a*, as Note 39 is with reference to Stanza 47). 'Kurādhipa' means 'the chief of Kūra,' which is the name of a village near Kāñcī. Kūrattāzhvār is referred to here by this name. His name is Śrīvatsāṅkamiśra. 'Vātsyanātha' means 'the chief of the Vatsas', those who belong to *Śrīvatsagotra*. It refers here to Varadaviṣṇumiśra. He hailed from a village called Naḍādūr, and so he became known as Naḍādūrāzhvān. He was the son of Rāmānuja's sister. 'Vādhūlanātha' means 'the chief of Vādhulas', those whose *gotra* is Vādhula. His name was Dāśarathī and he was reputed as Mudaliyāṇḍān. He was the son of another sister of Rāmānuja. Kurādhipa and Vātsyanātha were called as Āzhvār of Kuram and Naḍādūr respectively. The epithet 'Āzhvār' had then become a honorific conveying respect and devotion.

40. This work is known as *Yatidharmasamuccaya*.

41. Stanza 54 : Śrīraṅgārya was also known as Vararaṅga.

42. '*Mālyamukhaiḥ*' means 'by those headed by Mālya'. This refers to Tirumālaiyāṇḍan or Mālādhīśa, one of the disciples of Yāmunācārya.

43. The two worlds refer to *Līlāvibhūti* and *Nityavibhūti*. The former pertains to this world and the latter to Vaikuṇṭha.

The word '*vibhūti*' means 'prosperity'. The former realm is intended for the display of God's sports. The latter is eternal and stands for Vaikuṇṭha, the permanent heaven of Viṣṇu which His devotees reach after leaving this world. It is a prosperous region as it provides both God and the selves with supreme bliss.

44. Goṣṭhīpūrṇa is also known as Tirukkoṭṭiyūr Nambi. He was one of the disciples of Yāmunācārya. Tirukkoṭṭiyūr is the name of a holy place in the Madurai District of Tamil Nadu. The honorific 'Pūrṇa' means 'filled, evidently with the desirable attainments', 'perfect'. The word 'nambi', which is its Tamil equivalent, is used as a honorific after names, such as Mahāpurṇa, Śrīśailapūrna and others.

45. Here '*Mantra*' must mean the *Mūlamantra*.

46 The prominent *śloka* is the *Caramaśloka* which is *Bhagavadgītā* (XVIII. 66) This declares *prapatti* as the means for obtaining *mokṣa*, This has the last say on this subject and hence it is known as the *carama*, the last, final. Therefore it is called as prominent or the best (*vara*).

47 Stanza 60: '*tamādideśa*' for '*tadādideśa*' A, B, D. (No Note 49 here.)

48 Stanza 61: '*tataśśaṭāreḥ*' for '*tacchaṭāreḥ*'. A, B. Nammāzhvār is known as Śaṭhāri, an enemy of the rogues. It is also said that he controlled a demon called Śaṭha soon after his birth. The final composition of this Āzhvār is known as *Tiruvāymozhi* The other three works of his are *Tiruviruttam*, *Tiruvāśiriyam* and *Periya Tiruvantādi*.

49. Stanza 61: '*Sukavi*' refers to Madhurakavi who became the disciple of Nammāzhvār. He composed ten stanzas in Tamil in honour of his preceptor It is called *Kaṇṇinuṇśiruttāmbu*

50. There is no Note of this number

51 The two *stotras* are *Catuśślokī* and *Stotraratna* of Yāmunācārya which glorify Śrī and Viṣṇu respectively.

52. Māladharācārya is Tirumālaiyāṇḍān.

53. Stanza 70: C omits this.

54. The *Gadyatraya* comprises three pieces: *Pṛthugadya* also called *Śaraṇāgatigadya*, *Śrīraṅgagadya* and *Vaikuṇṭhagadya*

55. The compositions of the Āzhvārs are held to be holy and so are called *Divya* (divine) *prabandha* (composition)

56. Pillān was the son of Śrīśailapūrṇa who was the grandson and disciple of Yāmunācārya. Thus he belonged to the family of Nāthamuni. It was Nāthamuni who took the initiative to codify the compositions of the Āzhvārs. Pillān is stated here to have displayed his deep insight into the contents

of these compositions mainly by being a descendant of Nāthamuni.

57. 'Kurukeśvara' means the chief of Kuruka, a name of Āzhvār Tirunagari, the place where Nammāzhvār was born. Rāmānuja gave the name, 'Kurukeśa', to Pillān for his abiding interest and faith in the composition of Nammāzhvār.

58. The commentary is called '6000', 'Ārāyirappadi'. It contains 6000 *granthas*, each *grantha* standing for a group of thirtytwo syllables.

59. Śrī Varadarāja is also known as Arulālapperumāl. Rāmānuja was called Emberumānār. Yajñamūrti was given the name, Arulālapperumāl Emberumānār.

60. The devotee referred to here was Toṇḍamān Cakravarti, the ruling king of the region of Tirumalai and an ardent devotee of the Lord of Tiruveṅkaṭam. The Lord gave him His conch and discus for using them in his fight against his enemies. Hence the conch and discus were not with the Lord when a dispute arose about His identity.

61. Stanza 92: *Pūrṇo'tha* B.

62. The Cola king may be a prince who did not wield power as the chief of Colas. He was perhaps holding sway over the regions around Śrīraṅgam and was of Śaivite faith. His fanaticism for his faith was fanned by the Śaivas who had to leave Tirumalai at the instance of Rāmānuja. There are other theories identifying him with Kulottunga I, his predecessor and Kulottunga II. There are difficulties in regard to each identification.

63. This was Biṭṭi Deva who was a Jain and became a Vaiṣṇava disciple of Rāmānuja under the name of Viṣṇuvardhana. He lived in the first half of the 12th century. There is much difficulty in fixing the dates of the Cola king who persecuted Rāmānuja and of Biṭṭi Deva.

64. This is only a poetical description of the changed attitude of Viṣṇuvardhana, given by the Vaiṣṇavas exulting in the triumphant position which they then had. Vide William Coelho: *The Hoysala Vamsa*, p. 284.

65. It is doubtful whether the idol was really in possession of the daughter of the Muslim King ruling at Delhi as Delhi was then under the Hindus. It is likely that it was under the care of a princess somewhere in Deccan.

66. Stanza 101. *adhāttametya* A.

67. This festival is conducted in every temple following the pattern in the Śrīraṅgam temple. It is conducted for twenty days in the Mārgaśīrṣa month. It is called '*Adhyayana*

Utsava', literally, a festival in which there is the recitation of the *Vedas*. The *Nālāyiradivyaprabandha* which is considered as the Tamil *Veda* is also recited during these days in the presence of God and Āzhvārs. Later, the idols of *ācāryas* also got their place along with those of the Āzhvārs.

68. This is the *Rāmānuja Nūrrantādi* composed in honour of Rāmānuja by Tiruvaraṅgattu Amudanār, a disciple of Kūrattāzhvān.

69. Rāmānuja did this because in *Nācciyār Tirumozhi* (IX 6) Āṇḍāl has expressed a desire to offer all this to the Lord at Azhahar Hills.

70. This is now Tirupati town at the foot of the Tirumalai hills.

71. The seventyfour persons are called *Simhāsanādhipatis*, empowered to guide the lives of their pupils by offering th m *pañcasaṁskāra*.

72. The four persons are Kūrattāzhvān, Nadādūr Āzhvān, Kiḍāmbi Āccān and Mudaliyāṇḍān.

P. S. The reader's indulgence is craved for some mistakes in numbering the Notes. They have been fully explained in the Notes. Some numbers have been inadvertently omitted. In such cases, the stanza number is given in the Notes to help identification.

ADDITIONAL VARIANT READINGS from the edition of Sri S. Krishnaswami Aiyangar (3, Puttur Agraharam, Tiruchirapalli 620017), based on Sri Gadi Anantacharya Svamin's edition, are given below:

Stanza 1 *varau*. 5 As in A. 7 *kaścid ca*. 10 *kṛtopanītistu* : *mahardhiḥ*. 13 *Kāñcyāṁ*. 15 *tasya*. 19 *īkṣya* 24 *sahapāthi* : *taṁ* 30 *vilobhayaṁstaṁ*. 34 *aṅgulimudraṇaṁ* 35 *vivarīkariṣye* 36 *itīrya* 37 As in A : *avocan*. 45 *puṇḍrayāgamantrān*. 46 *Kāñcīṁ* 51 *jāpī* 55 *Śrīraṅgamāsādya*. 59 *itīva* : *provācayat* (for *katākṣayan*). 61 As in A. B. 66 *pūrṇoktaṁ* 74 *āprāpaṇakāryam* 75 *Kāñcīpathāt*. 81 *cidācarantam*. 85 *bhavedyo*. 99 *tīrthe'pi* 101 *nītvā prītyā*. 102 *durmṛtaṁ*. 105 *adhyayanamahamaharvimśatiṁ*. 107 *santutoṣa*. 109 *anyairekāntibhiḥ* ; *tathā caurasaṁ* 110 *śāstrācāraika*. 111 *utsārya bhūmyām vyapagatavasatim* ; *śapeyaṁ* ; *śrutvetyuktiṁ*.

—M. R. SAMPATKUMARAN.

OTHER BOOKS